

LATTER DAY SAINTS

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VOLUME TWO

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INDEX

TO

VOLUME TWO

OF

THE SOUTHERN STAR.

INTRODUCTORY.

It hath pleased the Lord to bless us to the end that we might publish another volume of our Southern "Twinkler," and with heartfelt praise, thanksgiving and gladness to Him whom *all* blessings flow, we herewith present the same to our many patrons and the world. In our defense of the Gospel we have endeavored to be valiant, yielding no quarter to the enemy, and making no compromise with sin; in our explanation of the plan of redemption, and elucidation of the Holy Scriptures, we have striven to be plain and simple.

Trusting that our efforts have not been in vain, but that some poor wandering soul, who was straying from the narrow path, may have been led by the light of this little Star to forsake the erring way and cleave to the Truth, and hoping in Christ for the redemption and salvation of the sons of men, and the final and complete overthrow of wickedness, we submit our work to the public at large.

CHATTANOOGA, TENN., DEC. 1, 1900.

BEN. E. RICH.

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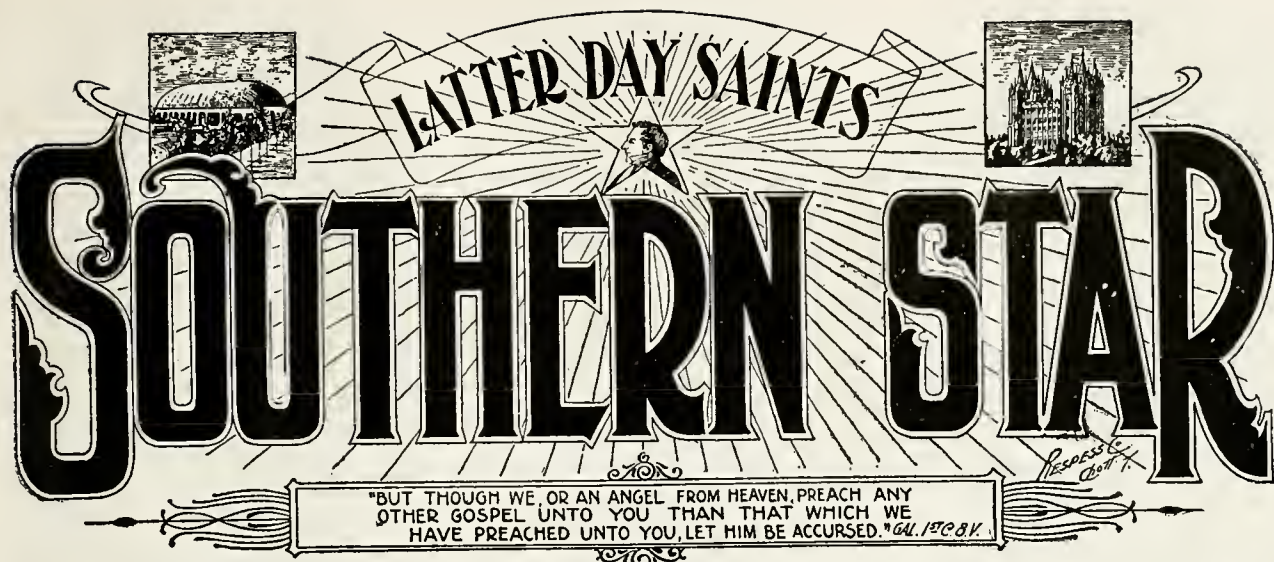
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LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED. GAL. 1:8, 9."

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, DECEMBER 2, 1899.

No. 1.

THE THANKSGIVING CHORUS.

By Clara Broughton Conant.

A chorus of praise from a nation!
 Could our Father but hear it today—
 No heart that refused its oblation,
 Too ungrateful to sing or to pray!
 Like a wind that sweeps over the ocean,
 While the sunlight is smiling above,
 Would be the grand pulse of emotion
 Enfitting all souls in his love!

Oh, think how his mercies are thronging
 Around us and crowning our days;
 Cold hearts that can cherish no longing
 To join in the service of praise!
 My country! Think how he watched o'er us
 When many predicted our fall,
 And join every voice in the chorus
 That ascends to the Father of all!

Dear souls, we have watched for the morn-
 ing.

In the mission that blossomed so fair,
 Who feared lest that beautiful dawning
 Should be veiled in the mists of despair;
 Who with faith and love's sweet self-denial
 Soon found that the Helper was near;
 Praise him, we are safe through the trial,
 And unite for another brave year!

Oh, enter his courts with thanksgiving,
 An eager and jubilant throng;
 Would all were athirst for the living
 Of the life that itself is a song!
 Athirst for the heavenly fountains,
 Flowing bright in Emmanuel's ways;
 Then from seashore and valley and moun-
 tains

Would rise the glad chorus of praise.

History of the Southern States Mission.

(Continued from page 401.)

The year 1893 came with chilly blasts and weeping heavens. The adversary was very alert and caused the brethren much trouble. Mobs were organized and the cloven foot was very much in evidence. South Carolina was much disturbed over the actions of a Mr. Gore, an apostate, who emigrated to Utah in 1892 and soon returned dissatisfied.

Jan. 22 Elders Dorrity and Patrick were holding a meeting at Pineway. S. C. Gore, with 100 followers, was in attendance, and after Brother Dorrity had concluded his remarks he was approached by Gore, who called him an untruthful person and accused him of not being honest. Elder Dorrity, with much complaisance, told Mr. Gore that it was unwise to talk as he was, and that such words seldom came from the lips of gentlemen.

Mr. Gore's father then struck Elder Dorrity with his fist, but did not injure him. Friends intervened and prevented any further trouble.

Pike county produces the usual mob, who sent a bundle of hickory switches to Elders May and Haycock. The people also held a public meeting denouncing the "Mormons."

In Orangeburg, S. C., some mobbers lived. Elders W. H. Allen and J. T. Tanner went into the town to preach. A house was promised to them, but was finally refused at the needed time. They went about distributing tracts and had nearly finished their task when a mob assailed them, casting stones and pieces of ice at them. Further than a broken hat no damage was done.

Elder J. W. Sykes was traveling alone. He went to the small railroad town of White Plains, where he held a meeting. A large crowd turned out to meet him and paid devoted attention to him. At the close of the meeting he had an experience that many of us pass through—no one to invite us home.

Waiting until the crowd had dispersed, he went in search of entertainment. He had proceeded but a short distance when he was accosted by a young man riding a horse, who inquired Brother Sykes' business. Learning his trouble, he kindly offered to take him home. The invitation was graciously accepted. They went down the road a short distance, when the young man, pointing to a house, said: "You go up to the house and I'll be up directly, when I put my horse up." Brother Sykes went to the house and learned that a family of negroes lived there. Seeing the cruel joke, he returned to the road. Continuing down the road, he soon met two other men, who also inquired Elder Sykes' business. When informed, they offered their hospitality to him, which he eagerly accepted. The trio started through the woods, supposedly going to the homes of these two men. After walking some distance in the woods they feigned to be lost and asked Brother Sykes to pray. He then began to perceive their motives and refused, saying he thought he would return to the road. Suiting the word to the action, he turned and was about to be seized, when he commenced running. Being fleet he soon ran away from his captors, when they began shouting at him, and also shooting at

him. Other men then appeared upon the scene, but he outran them all and made his way back to the church, where he remained all night.

The Elders in the Middle Tennessee Conference were having splendid success. They were traveling in the districts where President Woodruff had traveled before the war.

During the six months ending Feb. 28 the Elders had performed 124 baptisms, blessed sixty-three children, disfellowshipped seven and located a number of Saints who had been lost track of.

(To be continued.)

FANATICISM AND CRIMINALITY.

American Journal of Sociology.

The result of an analysis of a series of legal actions involving persecution of crime supposedly committed under the spell of fanatical religious beliefs serve to illustrate this point. Thus the Convulsionists, a sect existing in Paris about 1760, were wont to crucify members of their order, in emulation of the crucifixion of Jesus, in the belief that the souls of the surviving members would be saved by the sacrifice of their fellows. In 1817 the "Paeschelians," an Austrian sect, murdered a man, his wife and their daughter, under the delusion that the trio, who refused to go with the fanatics, were possessed of the devil. On the following day they crucified one of their own number, a girl of 18 years, who had suffered herself for the death, in imitation of the death of Jesus, in order to save the souls of her fellow-believers. In 1823 the leader of the Pietistic circle in Switzerland, after having dispatched her sister, who gave her life as a means of saving the souls of her relatives, was crucified by her followers at her own command, in order that she might die, rise again after three days, and restore to life the sister whom she had slain. In 1865 two mothers, adherents of the "Holy Men," slew their sick children, believing them to be victims of demoniacal possession. In 1875 a Hungarian miller, belonging to the "Nazarenes," killed his son as an offering for his own sins, after the fash-

ion of Abraham. In 1870, in Irkutsch, Russia, one of the "Schismatics" convinced himself by prayer and fasting and much Scripture reading that to save his soul he must be crucified. Accordingly he attempted self-crucifixion, and succeeded so far as the circumstances of the case would permit. In 1830, in the government of Perm, Russia, a peasant killed his child as an offering for sin, and buried the body in an ant hill. Likewise, in the government of Vladimir, another peasant killed both his children in due Abraham form, and while the babies bled under the father's knife, the devout mother celebrated the service by reading aloud selected portions of the twenty-second chapter of Genesis. In 1854, in the government of Tamboff, Russia, a peasant, convinced that to save his soul a man must have a sin to repent of, killed a neighbor with an axe in order to satisfy this highly imperative condition.

It is part of the creed of the "Wanderers," a Russian sect, that Antichrist rules in high places there and that, accordingly, good men must have naught to do with governmental affairs of any sort. In conformity with this belief, a man murdered, in various ingenious ways, twenty-five men, women and children, including his own wife and babies, in order to free them from the danger of losing their souls by suffering the contaminating contact of the government census taker. This occurred in 1897. The "Deniers," another quite interesting Russian sect, believe that evil taints all earthly good, and that the only escape is death. In 1865 sixty of these men, strong in the faith, after having murdered their wives and children, permitted themselves to be put to death, one by one, by their leader. The "Scourgers," who also form a widespread and influential sect in Russia, in obedience to the behests of their "saviors," are in the habit of indulging in human sacrifices, cannibalistic feasts, erotic dances, and other lewd procedures, as an extremely efficacious method of keeping the hand of evil from off their immortal souls. So the "Muckers," of Koenigsberg and the celebrants of the black mass in Paris afford further examples of the use of a ritual of erotism, coupled with a practice of the most abandoned and obscene behavior, to promote the eternal welfare of the soul."

With such evidence as this, how can people say, who profess to know Jesus Christ, that the satisfaction manifested by the conscience is a sure guide, and if a "good conscience," or contentment of mind is enjoyed by professors of religion they will be saved, regardless of their belief? Can anyone deny that the people aforementioned were not sincere and had a satisfied conscience to bear them out in their dreadful religious rites?—Ed.

The Worst Ever.

Burgling Bill—Is he lazy? Why, honestly, if dat feller wuz goin' ter commit murder, he'd do it in New York state, so's he could sit down when he died.—Kansas City Independent.

He Served His Time.

Louisville Post.

Kind Old Lady—Poor man! You look as if you had seen better days.

Mr. Willie Deadtired—I have, madam. Once I dwelt in granite halls.

Kind Old Lady—And why the loss of such a home?

Mr. Willie Deadtired—My term expired.

One who has a mind to think will soon have a thinking mind.

A Clergyman on the "Mormons."

According to the Hartford, Conn., Post of Monday, Oct. 9, Rev. Joseph Waite delivered a discourse at Unity Church on the previous Sunday, on his observations among the "Mormons." The paper gives this summary of his remarks:

"Mr. Waite admitted that he entered the state of Utah with a prejudice against the Mormon sect. But the highly cultivated and irrigated fields, the broad streets and avenues and magnificent buildings which burst into view as the train rolled into Salt Lake City after a tedious ride across the arid plains, dissipated the idea that a people who are looked upon as polygamists must of necessity live in a squalid condition. But the thrifty condition of their homes and places of business was 'an eye opener' and prompted investigation in every direction, and the statistics of the Mormon settlement as compiled by the federal authorities, they being non-Mormonists, were searched for information as to their social relations and public conduct. It was learned that in the jails and reformatories the percentage of Mormons imprisoned was so small that they may be said to be a non-criminal people.

"There has been year after year when there was not a representative of the sect imprisoned in the jail of Salt Lake City. Of the thirty-five gambling houses of the city not a person connected with them was a Mormon. Of the houses of ill fame of the city not a Mormon woman was an inmate. There are no drunkards or illegitimate children among them. A further study of their history and customs showed that the Book of the Mormons on which their religious and social customs are founded never did nor does it now, advocate polygamy. * * * but the men who have taken a plurality of wives, who have borne them children, declare that they will never abandon those women and their offspring.

"Mr. Waite said that the Mormon Church was growing at a rate that outstrips any other sect in the country, but polygamy is not encouraged. The Mormons have suffered much in the way of persecution at the hands of non-Mormons, but like the Jews of old, when driven from their possessions they began the struggle for a living in a new country and have always succeeded, and their growth and prosperity at present indicate that their many virtues appeal to many pure-minded people who adopt their creed."

The Post adds:

"The lecture abounded with facts and figures relating to those people, which were a revelation to the hearers, and they left the church with a different opinion of the 'Mormons' than when they entered it. It is hoped the lecture will be repeated."

It is so unusual to hear anything favorable of the Latter Day Saints from religious teachers, that the foregoing is quite refreshing. In the main it is correct, but still there are some inaccuracies as may be expected from one not perfectly familiar with the doctrines and claims of our people.

A Vain Seeking.

Scribner's Magazine.

The recent announcements by several men of science that they believe that they have sure proofs of the immortality of the soul may not be so important as they seem to the gentlemen who make them, but at least they are interesting. The proofs that are relied upon are chiefly

communications received through mediums, which are said to be so remarkable in the knowledge which they imply, that those who receive them are driven to conclude that they come from the spirits of persons who lately lived on earth. To the average observer spiritualism seems a labyrinth of frauds and mysteries, some deep, some shallow, wherein those who wander grope from delusion to delusion, and arrive nowhere. The cry is not so much that all spiritualism is false, as that whether false or not, it is all unprofitable. That is the usual attitude the intelligent public has toward it, and it is based on observation which is wide if not profound. For though we hear of reputations damaged and lives apparently misdirected as a result of spiritualistic experiments, we rarely hear of persons whom spiritualism has helped. The quest seems trivial and disconcerting; not useful.

Few of us think that spiritualism will ever prove the immortality of the soul to the satisfaction of the scientific mind. Still, when Prof. Hyslop, of Columbia University, declares that that very thing is about to be done, we are quite ready to give him our attention. We have heard before of Mrs. Piper, the Cambridge medium, who has been for ten or twelve years in the charge of the Psychical Research Society. We know that she is looked upon as a remarkable medium, and that the closest watching for years past has failed to detect her in deceit. It is through her Prof. Hyslop says that the proofs which he finds satisfactory have come. They have come, then, by a notable and reputable route, and they are endorsed by an observer whose endorsement is probably as good as can be given, for Prof. Hyslop is not only a man of high character but of a ripe experience in matters of this sort. Psychology is his specialty. He knows the tricks of commercial spiritualism, and has often detected and exposed them. It is human to err, and it is entirely possible that his certainties may turn vague on exposure, and that his conclusions will not stand; but certainly his proofs deserve and will receive respectful inspection.

But, of course, the question is not whether or not we are going to believe the soul immortal, but merely whether we shall consider these newly advertised proofs of it are worth anything. Most of us instinctively believe in a future life it is, and will go on believing in it however new proofs may triumph or fail. We think there must be a future life. It is not improbable. What is grossly improbable is that there is none. The wonder is not that there should seem to be feeble glimmerings of intercourse between us who are still here and those who have gone before. The wonder is that it has proved to be so extraordinarily difficult to speak across a grave. Prof. Hyslop has probability overwhelmingly with him in his general contention. If we are not agitated by his promises and impatient to read his disclosures, it is because proofs of the sort he deals with have heretofore been inconclusive and disappointing. For some reason the life of earth seems to have been isolated. We scarcely even dream of what life may have preceded it, and though we do dream much about the life that is to follow, we gather surprisingly little information about it.

Coffee has its name from Caffa, the Arabian port whence it was first brought to Europe.

Beauty in a woman is like the flowers in spring; but virtue is like the stars of heaven.

THE LORD'S SUPPER.

Editorial Thoughts, Juvenile Instructor.

The question has been asked, "What shall be done with the broken bread that remains untouched after the sacrament of the Lord's supper has been administered?"

We reply, in the first place, the officiating Elders or Priests should endeavor not to break much more bread than is needed; in other words, they should adapt the amount broken to the number present to whom it is to be administered. If any remains over it should be returned to the care of the brother who provides the bread for the ordinance, and he should be admonished to see that it is not used for improper purposes; for instance, we do not think it should be fed to the fowl or swine, or carelessly thrown away in the street, or back yard, or elsewhere.

We learn from the writings of the early Christian fathers that it was the custom in the ancient Church in the days of the Apostles and their immediate successors, for the Deacons, after the sacrament meeting was closed, to carry the bread to the homes of those Saints who from sickness or other justifiable causes were prevented from being present at the assembly of the Saints. Those thus kindly remembered partook of the bread with gladness. We have known this to be done in these days, and believe such action, whether by the Deacons or others, to be justifiable and praiseworthy, but in the organized wards of the Church, it should be done with the knowledge and consent of the Bishop. The Lord has not commanded that the emblems of His infinite sacrifice should only be partaken of at a public meeting or on a certain day. We make this observation as we have heard of brethren claiming that the sacrament could only be properly administered on the Sabbath. Neither the revelations of the Lord nor the practice of the Saints justifies such a conclusion. We have had the pleasure of partaking of this ordinance in the house of the Lord on other days than Sunday when the proceeding was sanctioned by the presence and participation of all the general authorities of the Church, and was under the immediate direction of our Prophet, seer and revelator, God's earthly mouthpiece, both him who now lives and those who have gone before.

It has also been asked, "Is it right and proper to use at the ward sacrament meeting in the afternoon or evening the bread that remains over from the administration of the ordinance in the morning at the Sunday School?" No, we consider such an act improper. The breaking of the bread is a part of the ordinance which should always be performed in the meeting, and at the time that it is partaken of. To do this at any other time lessens the solemnity of the rite and robs it of much of its symbolism.

We partake of the sacrament, for one most important reason, that we may always remember that sacred body, that was offered up for our salvation, by which the ransom was paid and we were brought into communion with the Father, and made heirs of salvation and joint heirs with Him who made the sacrifice. To rob the ordinance of any of its significance by omitting any of its parts is not pleasing to the Lord, for to do so obviously weakens the intent for which it was established as an ordinance of the everlasting Gospel. So effectually and permanently does the Lord wish to impress the remembrance of that great sac-

riifice at Calvary on our memories that He permits us all to partake of the emblems—the bread and wine. As an object lesson it would not be as effective if the President of the meeting alone partook, or, indeed, if it were extended to the Priesthood only. But so that we may all remember Him, all who are members of the Church are permitted to partake, as are also the unbaptized children who have not reached the years of full accountability.

We remember once visiting a branch in England where the strange practice prevailed of breaking the bread some time before the meeting opened. After being broken it was put away on plates in the desk on the top of which it was afterwards blessed. This custom affected us quite painfully, as we felt that it was an unwarranted departure from the custom of the Savior and the prevailing practice of the Church, a departure from which no advantage could in any way be gained. It was, on the other hand, not only undesirable in itself, but was a dangerous example which might lead to other unauthorized changes in other ordinances; for we realized that hy practices such as this the ancient Church gradually departed from the true order of God, and established the errors and mummeries that destroy the efficacy in modern Christian sectaries not only of the sacrament, but of other ordinances of vital importance to all who are seeking salvation. Where the Lord has condescended to give us a form of words or a manner of procedure in the performance of any ordinance in His Church, we should esteem it a pleasure and a duty to observe strictly what the Lord has revealed and neither add to nor diminish from His expressed wishes and commands. Where no exact formula is given of Him we are safest in following the usual practice of the Saints, sanctioned by the presence or teachings of "those who hold the keys." Then for the rest, let the Holy Spirit guide us as to the details and the exact language to be used. If we are living our religion as faithfully as we should be, there is little fear of our going far astray while we thus officiate as His servants.

SHE RESTS IN SLEEP.

(Lines on the death of Sister Ethel Lowry Reid, by Sister Rhoda Watson Smith, Manti, Utah.)

Dear Father, Mother, do not weep,
Thou' your dear child was from you torn,
And in the silent grave will sleep
Until the Resurrection morn.

God lent to you that gentle flower,
That for a time so fair did bloom,
But in an unexpected hour
You had to bear her to the tomb.

'Twas but the clay you carried there,
Dear Ethel you again will meet.
Methinks I see her form so fair
Waiting her loved ones all to greet.

To that bright world, where pain and care,
Parting and sorrow will be o'er,
They'll gladly bid you welcome there,
She, and her brother, gone before.

Ah! yes, and here's her baby, too,
Think you he's left without her care?
No! No! She'll ever watchful be
That he with you might join her there.

So Brother, Sister, cease to grieve,
It pained you with your child to part,
Our Father will that pain relieve;
And He will help you bear the smart.

Oh! but a tear brings such relief
When hearts are filled to overflow,
It will assuage the keenest grief
When to His will we're called to bow.

Then drop a tear, and gently weep
For that lov'd form that's 'neath the sod,
She is not dead, she rests in sleep,
Her spirit hath return'd to God.

A LITERARY CURIOSITY.

(Each line of the following poem, as it appeared in the St. Louis Republic, is said to be a quotation from some one of the standard authors of England and America, and is the result of laborious search among the voluminous writings of thirty-eight leading poets of the past and present. The number of each line refers to its author below):

LIFE.

- 1—Why all this toil for triumphs of an hour?
- 2—Life's a short summer, a mau, a flower;
- 3—By turns we catch the vital breath and die—
- 4—The cradle and the tomb, alas, so nigh.
- 5—To be is better far than not to be,
- 6—Though all man's life may seem a tragedy;
- 7—But light cares speak when mighty griefs are dumb,
- 8—The bottom is but shallow whence they come.
- 9—Your fate is but the common fate of all;
- 10—Unmingled joys, here, to no man befall.
- 11—Nature to each allots his proper sphere,
- 12—Fortune makes folly her peculiar care;
- 13—Custom does not often reason overrule,
- 14—And throw a cruel sunshine on a fool;
- 15—Live well, how long or short permit, to heaven,
- 16—They who forgive most shall be most forgiven.
- 17—Sin may be clasped so close we cannot see its face—
- 18—Vile intercourse where virtue has not place.
- 19—Then keep each passion down, however dear,
- 20—Thou pendulum betwixt a smile and tear;
- 21—Her sensual sneers, let faithless pleasure lay,
- 22—With craft and skill to ruin and betray;
- 23—Soar not too high to fall, but stoop to rise,
- 24—We masters grow of all we must despise.
- 25—Oh, then, renounce that impious self-esteem;
- 26—Riches have wings and grandeur is a dream.
- 27—Think not ambition wise because 'tis brave,
- 28—The paths of glory lead but to the grave.
- 29—What is ambition!—'tis a glorious cheat,
- 30—Only destructive to the brave and great.
- 31—What's all the gaudy glitters of a crown?
- 32—The way of bliss lies not on beds of down.
- 33—How long we live not years, but actions tell;
- 34—That men live twice who live the first life well.
- 35—Make, then, while yet ye may, your God your friend,
- 36—Whom Christians worship, yet not comprehend.
- 37—The trust that's given guard; and to yourself be just;
- 38—For live we how we can, yet die we must.

1, Young; 2, Dr. Johnson; 3, Pope; 4, Prior; 5, Sewall; 6, Spencer; 7, Daniel; 8, Sir Walter Raleigh; 9, Longfellow; 10, Southwell; 11, Congreve; 12, Churchill; 13, Rochester; 14, Armstrong; 15, Milton; 16, Balley; 17, Trench; 18, Somerville; 19, Thompson; 20, Bryant; 21, Smollett; 22, Crabbe; 23, Massinger; 24, Cowley; 25, Beattie; 26, Cowper; 27, Sir Walter Davenport; 28, Gray; 29, Willis; 30, Addison; 31, Dryden; 32, Francis Quarles; 33, Watkins; 34, Herrick; 35, Mason; 36, Hill; 37, Dana; 38, Shakespeare.

Once I was pure as the snow, but I fell—
Fell like a snowflake, from heaven to hell—
Fell, to be trampled as filth in the street—
Fell, to be scoffed at, spit on, and beat—
Praying, cursing, wishing to die,
Selling my soul to whoever would buy,
Dealing in shame for a morsel of bread,
Hating the living, and fearing the dead.
—Selected.



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SATURDAY, DECEMBER 2, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church, to-wit: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

And he gave some, Apostles; and some, Prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body Christ; till we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. (Eph. 4.)

There is no place in the Bible where it says these important officers were to be done away—they were to remain in the Church until we all come in the unity of the faith. Are we all in the unity of the faith? Are they in the Church?

OUR SECOND VOLUME.

In our second volume it will be our most earnest endeavor to fulfill the heartfelt wishes of all and supply some food for reflection that will be for the future good of our readers. Our acquaintance through the Star has been pleasant; if we have your confidence and friendship it will be our pleasure to retain them, and do such things as will strengthen those ties. When we were young we received many impressions, good and evil, many of which were learned through things we read. We have possibly read of the bold highwayman, the bloodthirsty Indian, or perchance the noble patriot, the hero and other worthies. All such created impressions, either good or evil. Our intention is to produce only those articles that will impress readers to be good, virtuous, honest and holy, to strike out for whatever is right and manly; to make principle and not popularity, one milestone in your career, in short, to do good. To make it available we have placed the subscription price at \$1 for this volume.

BY GRACE ARE YE SAVED.

Modern Christianity has been for ages relying upon the grace of God for salvation, and have entirely neglected the weightier matters, thinking that by a simple belief in the Nazarine Jesus, who dwelt in Judea 1900 years ago, their salvation is secured. In consequence of this, many Priests waft into the arms of Jesus, men accused and guilty of the most wicked crimes. Murderers from the scaffold are swung by the neck into the arms of Abraham—saved in the Kingdom of God (?). Criminals of all descriptions are made secure by acknowledging a simple belief in Jesus, and by mourning at a penitent form, and exhibiting a worldly sorrow.

Such preposterous innovations coming from the dark age, are from beneath, not from God. Of course the devil can quote Scripture, as we find by reading the temptations of Christ. The servants of the devil can also place a wrong construction on the word of God, as they do in these latter days, and you often hear great sermons preached from the following text: "By grace are ye saved through faith; and that not of yourselves; it is a gift of God." (Eph. 2-8.) Also, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3-16.)

The above, of course, deals directly on the grace of God, who is indeed gracious to His children, in Sending His Son, as that is really the foundation of the Christian religion. Therefore, God's grace and charity are at the foundation of our faith. We cannot be saved without grace, we cannot be saved without faith, and we cannot be saved without works.

To illustrate, if a farmer owned 100 acres of good land, which God had blessed with His sun, and with His rain, in fact, He might be very gracious to that land; as to its environments, it might be capable of producing abundantly. But if the farmer is devoid of faith, and works, he will never expect anything but a harvest of thorns, briars, and noxious

weeds. "If he sows the wind he reaps the whirlwind," and therefore the intelligent farmer will apply God's gracious sun and rain to the best advantage; having a belief and faith, which is a perfect assurance that what he sows he will reap, and he applies this faith by planting corn, and tilling it, and otherwise working it until it matures and is ready for the harvest. Thus we see grace, faith, and works and a grand result.

Any one of these gifts would be an entire failure without the other, and the belief in the Lord Jesus Christ alone is not adequate to salvation. James says, in his second chapter, that "faith without works is dead" and that "the devils believe and tremble." So we should be careful how far we allow ourselves to rely upon the grace of God. His Gospel ship is freighted and sailing toward the Millennium. Its officers, Apostles, Prophets, Seventies, and Elders, have control, under the great Captain, Jesus, and the life buoys of grace are being distributed in all the world; but the poor sinner who is floating on the sea of life would rather drown than apply the effort and faith necessary to grasp that God's life buoy, and be saved, and will rather float to his doom, while the ship takes two of a family and one of a city, who are of the seed of Israel, and carries them safe to Zion, where they learn more of the ways of their great Captain, and go on to perfection.

Would that all could fully appreciate the grace of God so as to love Him and keep His commandments, which is equivalent to doing good works, and obeying His laws. Then we can come to perfection; as He desires us to be perfect. Let us follow the admonition of John when he speaks of the Saints and says, "hereby we do know that we do know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar and the truth is not in him." (John 2-3.) "But if we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin." (1 John 1.) "Then are we in very deed the sons of God, and it doth not yet appear that we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope purifieth himself, even as He is pure."

The whole teachings of the Gospel of Jesus induces faith and works, and a heartfelt gratitude to God, for the gracious gift of His Son; with the bounteous plan of redemption to the whole human family, who will be saved in the due time of the Lord by His grace, and their faith and works.

May the time speedily come when modern Christians will learn to obey God, and keep His commandments, and not depend wholly upon His grace.

Thanksgiving each year brings many happy remissions around the family board. The hearts of the fathers are turned to their children, and the hearts of their children to their fathers. Family ties are strengthened and love for each other increased. It is a rekindling of the fire of love and reliance in God, without which nations perish. Long live Thanksgiving day.

Brethren—We hope you did not miss the turkey.

Never be persuaded contrary to your better judgment.

The observance of a National Thanksgiving day once a year is a beautiful custom. None should nor none will be more truly thankful to our Creator than the Saints of God. True Saints are thankful for the goodness of our Father in heaven every day in the week.

When a man desires to sleep, he desires to hear no noise; so when a man doth desire to sleep in sin, he desires not to hear the voice of grace disturbing him; and the devil, like a diligent chamberlain, draweth the curtains of darkness and security about him.

Be always at liberty to do good; never make business an excuse to decline the office of humanity.

"Mormon" Roberts.

Editorial, New York World, Nov. 26, 1899.

On what ground is Roberts to be excluded from the House of Representatives of the United States? Has he not "attained to the age of twenty-five years?" Has he not "been seven years a citizen of the United States? Is he not an inhabitant of that State from which he was chosen? Was he not legally chosen in a legally conducted election?"

The answers to all these questions as to the constitutional requirements must be in the affirmative. Then the proposal to refuse him his seat is a proposal to defy the Constitution of the United States, to refuse their political rights to the people of Utah.

This is a serious matter. No matter how worthy the people who advocate such a proposal, no matter how irreproachable their moral character, the nature of this proposal is not changed. It is, looked at in its most favorable light, a proposal to do evil that good may come; and the evil is a violation not only of the fundamental law ordained by the people of the United States, but also a violation of the fundamental principle upon which our liberties rest—the principle of representative government.

For such an assault there could be no justification.

THE DARK AGES.

BY ELDER A. ARROWSMITH.

Those who enjoy the light of the everlasting Gospel of Jesus Christ, as restored through the instrumentality of the Prophet Joseph Smith, can appreciate the difference between that light and the gross darkness into which modern christendom has sunk. But for the benefit of those of our Elders who are not acquainted with the history of the events which transpired during the period of the great Apostasy, I will relate a few items, which will at least be of interest to the Latter-day Saint.

The Prophet Daniel, in his last chapter, eleventh verse, says, "that from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days (1,290)." There are two events of importance herein mentioned, a time when the daily sacrifice is taken away, and a time when an abomination shall be established. And there is a period of time called 1,290 days between these events.

Many comments have been made on these figures, but the Bible establishes beyond peradventure, that a day in

Israel was reckoned a year of 360 days. The instance of David serving his Uncle Laban seven years for Rachel, he was deceived, and was requested to fulfill her week also, which meant that he had to serve another seven years. See Gen. 29, 18-20-27; Num. 14-34, also Eze. 4-6. Our Savior's expression to the Pharisees in Luke 13-32, speaking of Herod, said, "Go ye, and tell that fox, behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless I must walk today, and tomorrow, and the day following." Christ was not talking of a day of twenty-four hours, but He undoubtedly was speaking of His three years' ministry, referring to the day as a year, and implying that Herod had no power to kill Him, until His mission of three years was accomplished.

There is much testimony that the Israelitish mode of reckoning was different than ours, and that at least in these instances a day was as a year, also that the Hellenic year was used of 360 days, or a month of thirty days. The Bible being translated from the Greek, it is only reasonable to suppose that the Hellenic reckoning would prevail.

My object in making this proof is to show that Daniel refers to a period of 1,290 years, which should transpire before the abomination, or Dark Age, should commence.

I contend that the daily sacrifice was taken away by Antiochus Epiphanes, the King of Syria, when he overran Judea and offered a pig on the temple altar, thus defiling the holy of holies, and the oblation ceased for three years and a half, as recorded in Daniel 8-11. Josephus speaks of this occurrence in the days of the Maccabees.

The next time the daily sacrifice was taken away occurred at the crucifixion, as that sacrifice has surely never been honored by the Almighty since that time. As Christ fulfilled the intent of that sacrifice, and it was of no more efficacy.

I will now introduce the taking away of the daily sacrifice when the ten tribes of Israel were taken captive, 720 years B. C. They were brought into subjection to an idolatrous King, and driven into the northern countries, away from their sacred temple, and the daily sacrifice certainly ceased with them, so far as our knowledge goes. Thus we find a record of the daily sacrifice being taken away three distinct times.

To show how beautifully the Latter-day Saint can establish the foundation of his faith, we will reason upon the latter period. Shalmaneser, the King of Assyria, took the ten tribes captive (or the daily sacrifice away) 720 years B. C. Now let us add the 1,290 years to the abomination, and we reach the period of 570 years after Christ. The duration of this universal apostasy was to be 1,260 years; as I will prove from the word of God. Add 570 years to 1,260 years, and what is the result? The great year of jubilee, and liberation from the thralldom of Satan, when the Gospel was restored to the earth, in its pristine beauty, and God's Church was duly established through the instrumentality of the Prophet Joseph Smith, 1830. What a remarkable result.

The worldly commentators have placed various interpretations upon the word of God, to their condemnation, but these figures stand as a testimony before the world. This, taken in connection with Daniel's second chapter, also his seventh, makes strong evidence to support a literal fulfillment of these events.

Daniel also speaks of a succession of empires, and man-made kingdoms, which should be overthrown and broken in pieces. He also sees through the vista of time when the God of Heaven should establish a kingdom, which should never be destroyed, nor given to another people, but should stand forever. The Babylonian, Medio Persian, Macedonian and Roman empires, with a power which should devour and break in pieces, speak great words against the Most High, wear out the Saints, change times and laws, and otherwise despoil the Church of God, fulfill this prophecy. A great beast was to arise, who should receive power from the dragon, or Satan, which should drive the Church and Priesthood of God into the wilderness, where she should be protected for 1,260 years, or a time, times, and the dividing of time, see Rev. 12, 1 to 6, 13th, 4 to 8, and much evidence is adduced to substantiate the fact that this abomination which maketh desolate, or universal apostasy, should be in existence for 1,260 years, and the whole earth be under the power of the beast, dragon, or Lucifer. And that the Church of Christ, with the Priesthood of the Almighty, should be taken from the earth for a period of 1,260 years.

The question might be asked, How do you arrive at the time, times, and the dividing of time, being a period of 1,260 years?

I will explain as briefly as possible, that Nebuchadnezzar, for his haughty vanity, was driven out to live as the beast, until "seven times" had passed over him. Or, in other words, he lost his identity, and eat grass with the beasts for seven years.

This would appear as if time was a year. And if a time was a year, why not times, which is the plural, mean two years, and the dividing of time a half a year. Now, at the 360 day year, it figures exactly 1,260 days, or the same period spoken of more clearly in John's apocalypse seen on Patmos, referred to in Rev. 12th and 13th chapters, where he speaks of it as forty-two months and 1,260 days. This data appears synonymous. And the day being as a year, we have the remarkable period of 1,260 years, when this earth would be turned over to a reign of terror, bloodshed and abominable desolation. The history of the Dark Ages will verify the fulfillment of this prophecy.

This is a lengthy subject, and I have been thus verbose, that I might more clearly account for the 1,290 years between the time of the sacrifice taken by Shalmaneser 720 years before Christ, and the fulfillment of the time 570 years after Christ, when commenced the great Dark Age of universal apostasy. Bridging over that period of darkness 1,260 years, to the restoration in this the nineteenth century, when angels have again visited the earth, and the kingdom spoken of by Daniel established in the year 1830.

The world might scoff and deride such egotism (?) presented by that despised and hated sect, called Mormons, but such derision is no argument.

The above is an introduction to a series of articles, to be published weekly, and I will try to take the subject up by the century, in order that it may be easy for the Elders to refer to. I will endeavor to show the most salient points in the great apostasy, commencing at the first century.

(To be continued.)

UNBELIEF—MIRACLES.

Western Standard, Nov. 1, 1856.

The unbelief of the present generation regarding the power and attributes which were formerly ascribed to the Lord, is extraordinary. They have an idea that He has ceased to give Himself the slightest concern about anything that pertains to earth or its inhabitants. True, they believe, or at least so express themselves sometimes, that He exercises a supervision over the affairs of men, and that He is the controlling power; but this is merely the effect of education, and not the result of personal experience. They see so little of what they imagine to be His management and interposition, that they have concluded the jurisdiction He exercises is of a general and not of a local nature. If plague, famine, earthquakes, or sickness and distress, therefore, should come in their midst, instead of acknowledging the hand of the Lord in them, or thinking that He can possibly have anything to do with the matter, they seek to account for their presence on purely natural principles. Hence, when pestilence enters a city there is no appeal made to the people to humble themselves under the chastening hand of the Lord; but they are exalted, in the strongest language, to attend to the sanitary regulations, and, if they attend strictly to them, it is all that is required. They act as though they believe that God had not power to operate, or that if He has the power, He will have to operate in an unaccountable and supernatural manner; therefore, everything that can be accounted for on natural principles must, of necessity, be independent of any agency on His part. These are the commonly received opinions of the day, and we see men everywhere acting upon them; yet nothing can be more absurd than such a belief. God always acts in accordance with well-defined and understood laws, and does not violate the laws of nature in the least in performing all His wonderful works. Because men, not comprehending how such works are performed, term them miraculous, it does not necessarily follow that there is a suspension of the laws of nature in such cases; neither does it follow, because men can partially comprehend a law according to which certain results are produced, that God has nothing to do with it. Everything that the Lord Himself performs, or which He commands His servants to perform, is plain and simple, and easily understood by Him—it is no miracle to Him, because He comprehends the law by the observance of which such things are produced. Mankind term such works miracles and supernatural, because they have not progressed sufficiently to understand how they can be done, without the suspension of the laws of nature. Did they fully understand all the laws of nature, however, they would then perceive that in the performance of these "miracles" no law of nature is in the least violated; but rather that they are produced by the superior knowledge of these laws which the person has who works them or the Being who permits them to be worked.

In nothing is the scepticism of the present age more visibly apparent, than in their treatment of the words of Jesus Christ and His Apostles, in regard to the practice of the ordinance of laying on hands and anointing with oil for the recovery of the sick. They have made

such advances as they think, in the art of medicine, that if a person should distrust their modes of healing, or express doubts about the ability of the medical practitioners of the present day, and have any desire to cling to the old mode revealed by Jesus and practiced so successfully by His disciples, he is thought to be a fanatic and a fool—too superstitious to keep pace with the discoveries of the age. Yet Jesus has plainly said, and the experience of His disciples, and their records contained in the Bible, substantiate the truth of His saying—that those who believed on Him and kept His commandments, should have this power. James, one of the Apostles of the Lord, in writing to the Church, counsels them if there should be any sick among them, to send for the Elders of the Church, and they would pray over them, anointing them with oil in the name of the Lord, and He promises them that the prayer of faith shall save the sick, and the Lord shall raise them up. The individuals who, in the most of instances, cry the loudest "folly, fanaticism and superstition" when they hear about the Latter-day Saints practicing this mode in the treatment of the sick, are those who boast the most of their belief in the Scriptures; and still they imagine themselves to be consistent. Jesus says this gift of healing shall be possessed by the believer. They say it shall not. James says, if any are sick, let them send for the Elders of the Church. They say, if any are sick, let them send for the physician. He says, the anointing of the sick with oil in the name of the Lord, with the prayer of faith, shall save the sick. They say, such a thing would be a miracle, and miracles have ceased; therefore, if the sick wish to be healed, instead of anointing them with the oil let them be dosed with medicine prescribed by physicians. This latter mode would be natural in their opinion, and the plan recommended by James supernatural. Because they cannot understand the principle by which the sick can be healed in this manner, they jump at the conclusion that a law of nature is suspended, and what they are pleased to term—a miracle, performed. The Latter-day Saints, on the contrary, believe it to be as much or more in consonance with the laws of nature to heal the sick by this treatment—because recommended by the God of nature, the Being who gave nature her laws—than by any other, and, therefore, are so indifferent in regard to the opinions of the world on the subject, that they practice it. As they progress in faith and knowledge, their comprehension will be so expanded that they will understand the principle upon which such things are done, and they will then cease to appear supernatural or miraculous.

Because the Latter-day Saints maintain that this gift, in conjunction with the other gifts which Jesus promised, is in the Church, and always will be enjoyed whenever God has a Church upon the earth, number tauntingly say, if you will give us an exhibition of this power—if you will work a miracle for us, we will believe your doctrines; for then we will have indubitable evidence that you are sent of God. And these poor creatures profess, too, to be believers in the

Bible. They are so sceptical about the truth of the words of the Lord Jesus, whom they profess to adore and worship as their God, that they wish those who contend for the truth and infallibility of His words, to work a miracle to convince them that He did not deceive when He said, "These signs shall follow them that believe!" But, even if, what they term, a miracle should be performed—if they were to behold such an exhibition of power, would they be warranted in receiving the performer as a servant of God? If supreme power, and supreme power alone, could violate or transgress a law of nature, and it required such a transgression to constitute a miracle, then a manifestation of that kind might be reliable. But who can say that in the exercise of any of the gifts which Jesus promised to those who believed on Him and kept His commandments, a law of nature is transgressed or suspended? Shall we say because we cannot comprehend it, that, therefore, an eternal law is violated? As well might the savage, not understanding the philosophy of paper talking—of thoughts being communicated by letter to those at a distance, assert that a law of nature is violated in that operation, because it does not come within the grasp of his limited comprehension; or the man who hears, for the first time, that messages can be sent hundreds of miles with the speed of thought, pronounce it impossible unless a law of nature be suspended. Mankind should not, because a man performs something which, to them, may appear strange and unaccountable, imagine that he has the power to violate a law of nature, and that they may therefore receive him as a servant of God; for if they do, they will be liable to be deceived.

We are convinced that these manifestations, which are known as miracles, would be very commonly witnessed, on the earth, if mankind would but live aright. When they are not enjoyed, the fault is in man, as the Lord is as willing and can as easily bestow them as hundreds of other blessings and gifts which He does bestow, which are not esteemed as miraculous on account of their being so generally enjoyed.

The Benedict.

Shakespeare loved and wedded a farmer's daughter.

Humboldt married a poor girl because he loved her. Of course, they are happy.

Byron married Miss Maybank to get money to pay his debts. It turned out a bad shift.

Robert Burns married a farm girl, with whom he fell in love when they worked together in the plowfield.

Peter the Great, of Russia, married a peasant girl. She made an excellent wife and a sagacious empress.

Queen Victoria and Prince Albert were cousins, and about the only examples in the long life of English monarchs where, in sincere affection existed.

Edward Lytton Bulwer, the English statesman and novelist, married a girl much his inferior in position and got a shrew for a wife. Of course, he was unhappy.

Washington married a woman with two children. It was enough to say that she was worthy of him, and they lived as married folks should—in perfect harmony.

Mulatto is a Spanish word derived from mule, a mule, and signifying a person of mixed ancestry.

THE ORIGINAL MANUSCRIPT.

Improvement Era.

Much has been said at different times as to the whereabouts of the original manuscript of the Book of Mormon, but very little of a definite character has been said respecting this topic. Quite recently an article on this subject was reprinted in the St. Louis Republic, from a Richmond, Missouri, correspondent, and copied by the Troy, N. Y., Press and reproduced from the latter paper by the Deseret News of September 27th, with appropriate comment. That the readers of the Era may more clearly see the puerile, but malicious character of this article, which is a fair sample of many others published in the press of the country, on this subject, it is here reproduced:

"The original manuscript of Joseph Smith's 'Book of Mormon,' the Bible of the 'Mormon' Church, is kept in a bank vault in this town. The Elders of the 'Mormon' Church, in Utah, made different attempts, in past years, to get possession of it, but failed. Once they offered \$100,000 in cash for the old and yellow manuscript, but its keeper, David Whitmer, one of the founders of the Church, refused the offer because he believed the Utah branch of the Church wished to get hold of the manuscript to insert into it, by forgery, a clause that would authorize and sanction the practice of polygamy. Last week two representatives of the 'Mormon' Church, of Utah, were here making another attempt to buy the manuscript. This original manuscript, written at the dictation of Joseph Smith, is now in the possession of George W. Schweich, of this town, a retired merchant, the grandson of David Whitmer, who was one of the three witnesses to the writing of the manuscript. The manuscript of the 'Book of Mormon' contains 600 large sheets of linen paper, the size of foolscap, written closely on both sides. The paper is yellow with age, and the ink is faded to brown. The pages are bound together with strings of yarn. The manuscript contains 350,000 words. It was written in 1829."

The fact of the matter is that the original manuscript of the Book of Mormon never was "kept in a bank vault" in the town of Richmond nor in that or any other town in Missouri. Neither has the original manuscript ever been in the possession of David Whitmer nor that of any of his kindred. Neither has the "Mormon" Church in Utah, through any of its Elders or otherwise, attempted at any time to get possession of the original manuscript of the Book of Mormon, "and failed." The Church in Utah has not at any time, through its Elders or otherwise, offered \$100,000 nor any other sum of money for the original manuscript, nor for the "old and yellow" copy of it which was left by Oliver Cowdery, at his death at Richmond, Missouri, March 3d, 1859, in the possession of David Whitmer, which copy is said to be now "in a bank vault" in Richmond, Missouri. The story about David Whitmer refusing "the offer" of \$100,000 for his copy of the manuscript, "because he believed the Utah branch of the Church wished to get hold of the manuscript to insert into it, by forgery, a clause that would authorize and sanction the practice of polygamy," is ridiculous twaddle. The fact, however, that such a story is told, and published in some of the leading newspapers of the country, would

make it appear that there are people kind enough to give credence to it.

First, let it be said that David Whitmer's "belief," if he ever entertained such a belief, together with the whole story, is without the least shadow of truth. How could it be possible for such a thing as forgery to be perpetrated? Up to the date of the alleged offer hundreds of thousands of copies of the Book of Mormon had been published and scattered broadcast over the world, and, besides, translated into more than a dozen foreign languages. Therefore, even if David Whitmer or the agents of the "Mormon Church of Utah" might desire to alter the manuscript, how could they hope to call in and change the tens of thousands of the printed book? Comment is unnecessary. A grain of common sense will show how imbecile the thought.

The statement that "last week two representatives of the 'Mormon' Church, of Utah, were here making another attempt to buy the manuscript," is a falsehood of the same class. However, there may have been occasionally an Elder of the Church, not posted on this subject, who, for some purpose known to himself, might have tried to ascertain the value in which this manuscript is held by its possessors. But no man, Elder or Apostle, is, or ever has been, authorized by the Church of Jesus Christ of Latter-day Saints to offer any sum of money for the manuscript now in the possession of the heirs of David Whitmer. In September, 1878, in company with Apostle Orson Pratt, the writer visited David Whitmer, at Richmond, Ray county, Missouri. In the presence of David C. Whitmer, the son of Jacob, Philander Page, David J. Whitmer, son of David Whitmer, George Schweich, Col. James W. Black, J. R. B. Van Cleave and some others, Father David Whitmer was asked if the three witnesses signed their own names to the testimony to the Book of Mormon? Father Whitmer unhesitatingly replied with emphasis:

"Yes, we each signed his own name."

"Then," said the questioner, "how is it that the names of all the witnesses are found here (in D. W.'s manuscript), written in the same handwriting?"

This question seemed to startle Father Whitmer, and, after examining the signatures, he replied:

"Oliver must have copied them."

"Then, where are the original documents?" was asked.

He replied, "I don't know."

Knowing as we did with what sacredness this manuscript was regarded by Father Whitmer, both Elder Pratt and the writer sounded him to see if he could be induced to part with it, and we found him determined to retain it. We were not authorized to offer any money for the manuscript, neither did we make any offer of money or other consideration for it. But notwithstanding this fact, it was soon rumored about and published abroad that we had offered large sums of money for it.

In July, 1884, the writer received the following inquiries, by letter, from L. J. Traughbar, Jr., of Mandeville, Carroll county, Missouri:

"Did Mr. Pratt and you offer David Whitmer \$10,000 for the manuscript of the Book of Mormon? Did you offer him \$100,000? Did you make him any definite offer for them?"

To each question there can be but one reply. No, not these amounts and not one dollar!

Now let us see what became of the

original manuscript of the Book of Mormon. The following is copied from the history of the Prophet Joseph Smith by his mother (pp. 142 and 143):

"Soon after this Joseph secured the copyright; and before he returned to Pennsylvania, where he had left his wife, he received a commandment which was in substance as follows:

"First, that Oliver Cowdery should transcribe the whole manuscript. Second, that he should take but one copy at a time to the office, so that if one copy should get destroyed, there would still be a copy remaining. Third, that in going to and from the office he should always have a guard attend him, for the purpose of protecting the manuscript. Fourth, that a guard should be kept constantly on the watch, both night and day, about the house to protect the manuscript from malicious persons, who would infest the house for the purpose of destroying the manuscript. All these things were strictly attended to, as the Lord commanded Joseph. After giving these instructions, Joseph returned to Pennsylvania."

This is sufficient to show that the original manuscript was copied by Oliver Cowdery.

The following letter may be interesting here:

"Further facts in relation to the manuscript of the Book of Mormon. I saw the Prophet Joseph Smith, Jr., hide up the above manuscript unto the Lord in the southeast corner of the Nauvoo House, Illinois. I stood within eight or ten feet of him, heard and saw what he said and did, on that important occasion, which I freely testify to all the world.

"(Signed) Frederick Kesler, Sr.,

"Bishop of the Sixteenth Ward,

"Salt Lake City, Utah.

"October 12th, 1878."

From the history of Joseph Smith, Millennial Star, Vol. 18, page 693. (See also Times and Seasons, Vol. 2, page 576), we copy: Conference met in the grove. The Presidency being absent laying the corner stone of the Nauvoo house, the meeting was called to order by President B. Young." This is under date of October 2d, 1841.

Many years ago the writer copied the following statement from the early records of the Church, which were kept by his private secretary under the immediate direction and supervision of the Prophet Joseph Smith himself:

"The corner stone of the Nauvoo house was laid by President Joseph Smith on the 2d day of October, 1841, and the following articles were deposited therein by the President, to-wit:

"A Book of Mormon; a revelation given January 19th, 1841; the Times and Seasons, containing the charter of the Nauvoo house; Journal of Heber C. Kimball; the memorial of Lyman Wight to the United States Senate; a Book of Doctrine and Covenants, first edition; No. 35 of the Times and Seasons; the original manuscript of the Book of Mormon; the Persecutions of the Church in the State of Missouri, published in the Times and Seasons; the Holy Bible, Silver coins as follows: one half-dollar, one quarter-dollar, two dimes, two half-dimes, and one copper coin."

Thus we see that the original manuscript of the Book of Mormon, which had up to this time remained in the possession of Joseph himself, was on October, 2d, 1841, by his own hand, deposited in the southeast corner of the Nauvoo house, with other things, and that it never was at any time in the posses-

REPORT OF MISSION CONFERENCES FOR WEEK ENDING NOV. 11, 1899.

| PRESIDENT | CONFERENCE | Number of Elders | Miles Walked | Miles Rode | Families Visited | Families Revisited | Refused Entertainment | Tracts Distributed | Dodgers Distributed | Books Sold | Books of Mormon Sold | Books Otherwise Distributed | Meetings Held | Gospel Conversations | Children Blessed | Baptisms | TOWN | STATE |
|------------------|----------------|------------------|--------------|------------|------------------|--------------------|-----------------------|--------------------|---------------------|------------|----------------------|-----------------------------|---------------|----------------------|------------------|----------|----------------------------|-------------|
| Christo Hyldahl | Chattanooga | 13 | 244 | 10 | 1077 | 657 | 78 | 118 | 54 | 205 | 181 | 40 | 3 | 15 | 12 | 17 | Chattanooga | Tennessee |
| Joseph F. Hulley | Virginia | 40 | 1077 | 657 | 78 | 118 | 54 | 205 | 181 | 40 | 3 | 15 | 12 | 17 | 17 | 8 | 506 Peach St., Danville | Virginia |
| B. F. Price | Kentucky | 27 | 663 | 318 | 14 | 131 | 39 | 70 | 68 | 1 | 1 | 3 | 23 | 196 | 2 | 1 | Hopkinsville | Kentucky |
| F. B. Hammond | East Tennessee | 43 | 893 | 363 | 11 | 139 | 64 | 135 | 78 | 6 | 1 | 8 | 58 | 295 | 1 | 1 | Knoxville | Tennessee |
| W. D. Rencher | Georgia | 32 | 876 | 317 | 94 | 45 | 630 | 615 | 27 | 4 | 4 | 8 | 32 | 444 | 1 | 1 | Augusta | Georgia |
| T. H. Humphreys | North Alabama | 38 | 1119 | 205 | 181 | 62 | 49 | 561 | 521 | 37 | 8 | 16 | 70 | 762 | 1 | 1 | Jacinto | Mississippi |
| C. G. Parker | Florida | 42 | 1220 | 65 | 87 | 149 | 19 | 899 | 721 | 27 | 11 | 32 | 70 | 435 | 2 | 2 | Lulu | Florida |
| J. Urban Allred | Mid. Tennessee | 42 | 1049 | 3 | 265 | 179 | 69 | 1420 | 1256 | 80 | 4 | 14 | 71 | 497 | 1 | 1 | Nashville | Tennessee |
| Lewis Swenson | North Carolina | 44 | 1237 | 293 | 123 | 179 | 39 | 79 | 52 | 20 | 2 | 4 | 64 | 520 | 1 | 1 | Goldsboro | N. Carolina |
| Geo. A. Day | South Carolina | 42 | 981 | 206 | 52 | 298 | 8 | 182 | 22 | 21 | 3 | 2 | 72 | 586 | 3 | 3 | Society Hill | S. Carolina |
| O. D. Flake | Mississippi | 14 | 395 | 51 | 153 | 62 | 19 | 157 | 7 | 12 | 2 | 2 | 17 | 180 | 1 | 1 | Bay St. Louis | Mississippi |
| D. A. Broadbent | East Kentucky | 3 | 795 | 101 | 295 | 200 | 12 | 469 | 431 | 23 | 4 | 15 | 79 | 540 | 1 | 1 | Buck Creek | Kentucky |
| J. Lewis Hobson | Louisiana | 6 | 167 | 5 | 23 | 3 | 70 | 5 | 5 | 5 | 1 | 11 | 16 | 134 | 1 | 1 | Shreveport | Louisiana |
| J. H. Willis | South Alabama | 19 | 500 | 10 | 221 | 22 | 222 | 102 | 9 | 3 | 3 | 4 | 22 | 220 | 1 | 1 | Camden | Alabama |
| L. A. Thorley | North Kentucky | 25 | 643 | 48 | 137 | 106 | 35 | 530 | 507 | 39 | 7 | 12 | 43 | 447 | 2 | 2 | Bagdad, Shelby Co. | Kentucky |
| J. W. Funk | Ohio | 25 | 466 | 135 | 435 | 122 | 31 | 521 | 277 | 17 | 1 | 8 | 21 | 391 | 1 | 1 | 522 W. 7th St., Cincinnati | Ohio |

sion of David Whitmer. The copy taken was used for printing by E. B. Grandin, of Palmyra, New York. Oliver Cowdery read the proofs, and when the book was printed retained possession of the copy, which, at his death, in Richmond, fell in the hands of David Whitmer. These are the facts. And, in further proof, the writer avers that he is now in possession of a portion of the original manuscript, and "The Memorial of Lyman Wight to the United States Senate," which were taken from the Nauvoo house about the year 1884, by L. C. Bidamon, when he removed that portion of the house which contained the records.—Joseph F. Smith.

North Alabama Conference.

The Elders of the North Alabama Conference, about forty in number, met in Tuscaloosa, Alabama's "City of Oaks," on the 19th and 20th insts., and held their annual conference. There was some opposition, yet a most excellent time was enjoyed.

A few days previous to the appointed time President Thomas H. Humphreys entered Tuscaloosa and made arrangements with the hotels to entertain the Elders and Saints; also secured the use of the opera house in which to hold services.

Some difficulty was experienced in advertising the public meetings through the columns of the local papers, because of existing prejudice. As the next best, some dodgers were issued and posted in conspicuous places, besides being left at every home in the city.

In the absence of real provocation to make trouble for the Elders, and thus destroy the good effects of the conference, some citizen (?), probably the Mayor, had President Humphrey arrested, under the charge of "defacing public property" by attaching dodgers to trees with carpet tacks, inserted to a depth of an eighth of an inch, all this notwithstanding the fact that the trees in question were already victims of the jack-knife, nails and tacks by the hundreds; yet when a despised "Mormon" used the same privileges granted the public he must be arrested. This contemptible act did not meet the approval of broader-minded citizens and the charge was withdrawn.

The weather during the conference was perfect, to the enjoyment of Elders and Saints. Saturday night all the Elders arrived and the usual rejoicing and

hanshakings characteristic on such an occasion were indulged in.

President Ben E. Rich arrived early Sunday morning, and at 10 o'clock all assembled at the opera house. The audience was rather small, due no doubt to a misunderstanding in the minds of many as to the time of meeting.

After devotional exercises President Humphreys made a short address of welcome and introduced Elder G. M. Matthews as the first speaker. Elder Matthews spoke pointedly upon church organization. President Rich followed and spoke very forcibly upon the rights guaranteed by the Constitution, making reference to an article which appeared in the Tuscaloosa Times, written by the Mayor, villifying the "Mormon" Elders.

At the afternoon meeting President Rich spoke in his usual forcible and pleasing manner upon the doctrines and beliefs of the Latter-day Saints, and again in the evening on "Principles Considered Peculiar to Mormonism." Upon both occasions, especially the latter, large and appreciative congregations assembled. Most of the best citizens of Tuscaloosa assembled. The services created a good effect and aroused much interest. A pleasing feature of the afternoon services was a quartet rendered by Elders Perkins, Fisher, Thorn and Madson.

Council meetings were held Sunday afternoon and Monday morning, at which many valuable instructions were given.

On Tuesday the Elders left for their various fields amid "good byes," with strong determinations to elevate the standard of North Alabama Conference.

C. R. HUMPHREYS,

Clerk Conference.

COURAGE.

How strange this conflict of our daily life,
This human life, with all its loves and pains;

With all its heavy losses and its gains,
With all its joys and all its grief and strife.

A nation struggles thro' mistake and sin,
Brave lives are lost and fiercer grows the fight.

Thro' dark, sad years men grope toward the light,
And thro' the clouds they see the dawn begin.

Rise up, my soul, to fight thine own good part.

For everywhere is victory born of pain;
Rise o'er the ashes of thy passions slain,
Be strong to bear and to endure, O heart!

—C. E. Bancroft.

The path of duty in this world is the road to salvation in the next.—Jewish Sage.

Want of care does us more damage than want of knowledge.

IN THE MISSION.

Elders and Saints will be pleased to learn that Elder C. W. Burnham, of Virginia Conference, is improving, after a long illness.

The Elders laboring in Petersburg and Richmond, Va., have so far been unable to get permission to sell books. People of these cities generally treat them with courtesy.

The Mayor of Tuscaloosa, Ala., evidently believes in the Bible, when it is closed, and the Constitution of these United States only when in accordance with his (?) ideas. He thinks "Mormonism" ought not to be tolerated.

Elder Ben L. Rich has received and accepted an invitation to deliver an address before an Agnostic society in Cincinnati—subject, "Divine Authenticity of the Bible and Book of Mormon." The lecture will be delivered some time in January.

Bishop Derby Johnson, Jr., of Colonia Diaz, Mexico, is a Bishop after our own heart. About every so often we get a letter from him reading about like this: "How is Elder — getting along? Does he need anything? Brother — is one of 'my boys,' and I want to know how he is prospering. Kindly let me hear from you."

Brethren, put a ring around this and send to your Bishop.

Not long since two Elders laboring in Georgia were arrested for not having paid their poll tax. The laws of Georgia exempt ministers from this tax, but the court held "these Mormons are not ministers," and imposed a fine. The Elders could not show a diploma from a "preacher factory," and being called to preach in the old-fashioned way did not count.

St. Peter, the illiterate fisherman, to whom was given the keys of the Kingdom, would have had a hard time before such a judge. Unquestionably he would have met the same fate as these humble men of God.

Releases and Appointments.

Releases.

A. C. Candland, Georgia.
J. Hunter, South Carolina.
Joseph Later, Kentucky.

Appointments.

David Halls and Peter A. Brown
Middle Tennessee.

Little things console us because little things afflict us.